THE

Harbinger of Light.

A

MONTHLY JOURNAL.

DEVOTED TO

ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM AND THE HARMONIAL PHILOSOPHY.

"*Dawn approaches, Error is passing away, Men arising shall hail the day.*"

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CONTENTS.

THE wonderful development of spirit materialization which occurred at the Eddy's and elsewhere some five years since, has not been without its influence in the development of thought, and investigation into occult phenomena. It may be remembered by some of our readers that Col. H. S. Olcott, a gentleman of some literary repute in New York City, was deputed to investigate the phenomena occurring at the Eddy homestead, and he did so most exhaustively, furnishing copious reports to the papers he represented, and subsequently publishing the whole of his investigations with illustrations in a volume entitled "People from the Other World." During his protracted stay at the Vermont "Spirit house," he made the acquaintance of a Russian lady, Madame H. P. Blavatsky, in whose presence some of the most remarkable materializations and other manifestations occurred. This lady, who had travelled and resided in Oriental countries was deeply versed in the lore and occult sciences of the east, and, subsequently the Colonel witnessed such marvels, produced apparently at will by her occult powers, as to shake his faith in the universality of disembodied human spirits as factors in the physical manifestations generally attributed to them, the result being the formation of an association for the investigation and development of occult sciences under the title of the "Theosophical Society."

This was looked upon as a departure from Spiritualism, and many speculations were hazarded as to the doings of the society, most of whose operations were conducted secretly. It was known that the association was in correspondence with the Occultists of India, and reported that some of the magii from that country were to visit America and astonish our transatlantic cousins, the converse however has taken place, and the head quarters of the society has been transferred to Bombay, where, affiliated to the ancient society of Aryavart it has firmly established itself, and just issued its representative journal under the title of the *Theosophist* conducted by Madam Blavatsky.

A perusal of the October number of the abovementioned magazine, throws some light on what was previously obscure, and enables us to recognise in the Theosophist, an intelligent worker in the field of spiritual science. The word is an unfamiliar one, and the few dictionaries in which it appears, define it differently. Colonel Olcott approves the definition of Vaughan—"One who gives you a theory of God or the works of God, which has not revelation, but inspiration for its basis," from this he argues that Theosophy is the archaic *Wisdom Religion*, known in all ancient countries having claims to civilization. We infer from the articles in the *Theosophist*, that the object of the association it represents is a philosophical study of the laws and forces of nature, as manifest in both the material and spiritual universe and the utilization of the knowledge discoverable by their researches. In this object we entirely concur, it implys the study of Psychology, which is essential to a proper understanding of Spiritualism, for to those who look at it in its religious or scientific aspects alone, it is only half revealed; in its completeness it is both a science and a religion. We are truth-seekers, and as such should welcome all those who are working to the same goal, though the instruments they use and the roads they travel may differ from ours. We shall doubtless ultimately all attain that we seek, but who can tell till then which is the best and shortest road? We may probably in the end find that they who have travelled the most difficult paths, have gained experiences which compensate them for their travail, the motive and object in view are the main things; the course that may be adopted to attain the end is determined by the idiosyncracy of the individual and the rate of progress regulated by the powers of the spirit within him. The mistakes, contradictions and incongruities of Spiritualism, which are made so much of by its enemies, are all the result of ignorance of Psychological law; the powers of the human soul are but slightly known, even to those who are familiar with its phenomena, and the assumption that the power to manifest is only acquired after it has left the body is a theory unsupported by

facts. From our experience in this subject, we are of opinion that the embodied human spirit may by cultivation and the power of will, keep pace with the disembodied and progress *pro rata* in the acquisition and expression of those powers which are at present exoteric, but which in time will become more widely known and beneficially used.

There are few who have the time and intellect to enable them to personally and practically pursue the study of Psychology, it is no exception to other sciences, the majority must be content to receive the results given to them by those who are able to travel the road, and if the Theosophical Society and other kindred associations or individuals make public the knowledge they acquire, it will be of great service to the cause of spiritual progress, and the development of rational religion. History so frequently testifies to the exhibition of magical powers by individuals who made occultism their study, that after making all reasonable deductions for exaggeration there is is evidently a large residuum of facts to be accounted for. The discovery of the formula by which these powers were acquired is one of the objects of the Theosophists, and a desideratum of value to present day investigators. The progress of Psychology, however, is not dependant upon this discovery, the phenomena of the past thirty years affording ample material for present purposes, and for the evolvement of a new basis. We shall watch with interest the doings of the society and give our readers the benefit of any discoveries their journal may make known to us.

WISE WORDS CONCERNING THE FUTURE LIFE.

A COMMUNICATION.

However much men may try to suppress the thought of death and departure into the next stage of existence, it is a question which comes up before them again and again, as the natural result, not only of its felt inevitableness, but also as revived by the repeated departure of their neighbours and their friends day by day. Consequently, the thought cannot be got rid of, however much it may be disliked. To familiarise men's minds with this inevitable destiny which awaits them, there comes before them the phenomenon of Spiritualism, with all its startling revelations, as if to awaken them to a due sense of the importance and desirability of ever keeping the fact of death in view, and of cherishing such expectations concerning it as shall make of an otherwise disagreeable shadow, a bright and cheering reality. Now any subject which has a tendency to aid this object, is well worthy of consideration; and when you ask me to give you some idea of what will be the probable topic of conversation when first you meet your spirit friends in the Beyond, after you have passed through the process called death, I am pleased to do what I can in answering this question, to give an additional impulse to the interest which should ever surround the event of departure from earth life. Did men but realise the benefits which this departure may confer upon them, they would never shrink from its contemplation, and never cease cultivating its anticipation with the most lively interest. Death comes then to remove you from your present sphere of conscious existence; it comes to alter the relations in which you stand to the visible realities of the universe; and it also comes to introduce you to another phase of existence, in which growth, association, and labour are all invested with widely different circumstances to those you experience now. This being the case you can easily imagine that your mind will awken to new sensations, and that you will, like a child just awakening to the reality of life about it, desire to know the why and the wherefore of the many developments of the new life and operations of laws which you will see about you. I may tell you, then, that the subjects of conversation which will arise will proceed from your own undeveloped spirit experience, which passing along the great plane of life will, in its longing to learn, desire information from those who have preceded you to the higher forms of this great universal School of Humanity. I can only answer your question in this general way, because, until you enter the Beyond, you could form no conception of the wants and aspirations of the spirit under these circumstances. But I perceive that you were under the impression that, on the other hand, we might desire to enquire from you concerning matters which stand connected with the progress of human life on the plane which you had but just left; we desiring to know many particulars in which we should be supposed to be interested still, although unable otherwise to gain information. This, however, is a misconception on your part. Even granting that you have come fresh from the earth-life, with the accumulated knowledge of events and circumstances which have transpired since we departed therefrom, I must inform you that there are other means of acquiring all such knowledge, and profiting by it, which are ever open to us in our progressive growth; and that our ability to know and to observe from the stand-point we occupy, is of such a nature that instead of you being able to enlighten us, we, on the other hand, will be able to unfold to you the progressive developments of earth-life in a manner which will throw all your fancied advantage into the shade. I fully admit that these circumstances of the earth-life will afford profitable topics of conversation, but not in the way you imagined. The knowledge and practical result being ours beforehand, we shall instruct you, rather than you instruct us. And you will fully realise this when you commence your career here. I might add a few practical remarks which may tend to assist you now in cultivating the pleasing anticipation of meeting your friends in the Beyond when your time shall have come to enter thereon. Never lose sight of the fact that every previous step of life should be a preparation for that which follows; and that all the details of earth-life should be conducted with the object of attaining a higher plane of experience by which your means of usefulness shall be greatly increased. Beware, lest in the development of life you gather about you deformity and excrescences which will tend to make the early experiences of the next state anything but pleasant, and compel you to go through a process of undoing while you ought to be acquiring higher attainments. This is your work now, to live wisely and well; to tread the pathways of truth and righteousness; to conduct your life with due regard to that honesty of purpose which with open face and obvious intent, aims at the well-being of all around you. And while striving to mount the very highest step of the ladder now, never doubting but that there stretches out beyond, and beyond, endless resources, as an endless vista of progress, to cheer and bless humanity in its relation to its conscious individuality, association with its kind, or in its inevitable union with the Great Fountain of all being—the God and Father of all. With this result attained, yours will then become a master mind, wherein shall arise those burning thoughts which give birth to questions involving the government of universes; and in the mission of eternity you will discover how vast the scope is which man's spirit can command while it presses on and on in its growth and development. To this consummation every step now taken leads; and the more carefully you train the growing powers of your spirit now, whether it be by the exercise of thought or conversation with others, the more certain will your success be at every stage reached. And thus with respect to your entrance on this higher sphere of life, and the interest felt in everything which pertains to the well-being of man, your desire to know will be wise or foolish in accordance with the success you have attained ere you reached it, and of the subordination of the will to those questions of intelligent existence which have a reference to human welfare

in its relation to God's will as revealed in the laws which he has appointed, and illustrated for your instruction, both in your own being and the operations of nature around you. The answer to your question, then, is to be found in the style of life you are cultivating now; and, moreover, the kind of company you will have then, will be regulated by the class of persons you choose now to be your companions; and indeed all the interest which will attach itself to your conscious existence then, will grow up out of the lines laid down in the earth-life as their necessary extension and continuance there; for "whatsoever a man soweth, that shall he also reap."

MARNIAS METI.

H. J. B.

Melbourne, November, 1879.

COMMUNICATION.

Not as of yore stand I in the midst of multitudes thronging to hear some new thing. 'Tis a new experience to address an audience through the organism of another. My own outward covering has long since resolved itself into its component parts; but the *ego*, which animated it, still lives. How shall I satisfy you of my identity? On Mars' Hill I once stood denouncing the multitude which, seething backward and forward, like the waves of the ocean, like it too roared, threatening danger to him who had come to upset their favourite opinions. Perchance if in the present day, on that same hill I stood, a more patient hearing would be granted, while I told of things unknown; of things beyond mortal ken; of things that we spirits love to look into; of things that make manifest the love, the infinite wisdom of Him who guides all: whose Almighty Hand steers the globe through space; who never suffereth them to make shipwreck, for his laws are immutable and change not. Better able would I be *now* to tell of Divine Love, having experienced it in both worlds, the seen and the unseen. With my present experience I would teach a religion of love: no threats of Divine wrath; no avenging Deity. I would lead man to see that to make himself godlike; that to be pure in thought, word and deed, is to be in Heaven, though standing on the earth; that to keep himself free from all impurity is to save his soul alive; and that he himself is his only Saviour: thus, leaning on himself, with holy aspirations, he would be surrounded by the "spirits of the just made perfect," who would pour upon him supplies of spiritual food to sustain and nourish the soul, fitting it for the brighter home in the regions of the blest; those regions that "eye hath not seen," nor ear heard those glorious melodies; neither hath it entered into the heart of man, whilst walking the earth, to conceive all its glories. Tho' I speak not on Mars' Hill yet may my new teachings, through your instrumentality, be made known to thousands. It is one of the great duties of life to help one another; let us then work together, friends; by so doing we shall help to bear one another's burdens. Be zealous in the cause! Faint not, neither be weary; the race is well nigh run, push on, and a glorious crown shall be the reward; a crown, not made with hands, but an everlasting crown, studded with precious jewels, more brilliant than the rubies and diamonds of earth. The setting of your crown depends on yourself for its brightness: each good, unselfish act is a jewel added to its lustre: the brighter the life the more glorious the crown. Through the whole of your life is this crown being made; it surrounds each one: to our eyes this coronet is always visible, surrounding the owner as with a halo of light; it is a part of your atmosphere or spiritual aura, following you where'er you tread. Sons and daughters are ye of the Highest? Remembering your royal origin be true to the King, your master, and fail not in love one to another: then ye shall be prepared to take possession of your birthright, even of "a kingdom not made with hands, eternal in the Heavens."

Friends, I now leave.

Castlemaine.

To Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible.

PHYSICAL MANIFESTATIONS.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

Dear "Harbinger"—Investigations in the phenomena of Spiritualism has with certain individuals developed powers that are positively outside the realms of all known physical law having reference to gravitation, force, and motion. I will endeavour to demonstrate this as a fact by narrating the result of some sittings with Mrs. Paton while on a visit for the benefit of her health to this the new province of Victoria. The occurrences to be described took place during the month of last October. Having formed a circle by sitting and joining hands round a table in a room in which the medium had no more than looked in previous to the first sitting, the lights were put out, and such singing as we were able to muster introduced. I sat on the medium's right hand, having her hand in or on mine during the sitting. After some time I could feel some spasmodic twitchings of Mrs. Paton's hands and arms. This continued for a little time, and then a sound on the table. The candle being lighted, a large stone was found, 16 lbs. in weight. The light being again put out, some twitchings of the medium's hands took place, and branches of flowers freshly broken and having the dew on them were found scattered on the table. The table at different times kept up a tilting and dancing motion, and went through a tune on its own account. Questions were also answered; some mentally, by the tilting of the table and impressionally through the medium. Without narrating the sittings as they occurred consecutively, I will mention the principal phenomena, some of which occurred without any sitting. On every sitting flowers were introduced, generally with the dew plainly to be seen, and the sap oozing from the broken stem. On one occasion a stone, dripping wet, was brought on the table, the table being wetted thereby; the stone was washed clean and smooth, and bore the appearance of being brought from the creek about a quarter of a mile off. On another occasion, the night being wet, a stone was brought, the upper side of which was quite wet; we had been then sitting from twenty to thirty minutes, and in five minutes after the stone was placed on the table it was found to be quite dry; this was remarked by a gentleman present, no Spiritualist. Mrs. Paton, my wife, and some young friends were taking a walk on one occasion; a stone happened to be on the path; a young lady remarked, "Would it not be strange if the spirits brought this stone." They then took up the stone, examined it, found a mark on it by which it could be identified, and threw it down again. On the following day, in broad daylight, in the presence of my wife, the stone fell on the middle of the floor. On another occasion also, a stone fell in full daylight, in the middle of the floor. One evening, several persons being present chatting in full lamp-light, a branch of lilac fell between my wife and Mrs. Paton. This I witnessed with my own eyes even before it fell; we were not sitting in any circle, and not expecting any occurrence of the kind. At other sittings, a box filled with earth and planted with some flower slips were introduced, the earth adhering to the bottom where it had rested on the ground and leaving particles of earth on the table; the skull of a beast, including the horns, was also brought, a sceptical gentleman being present. This must have been conveyed some distance, and certainly could not be accounted for by any theory of fraud. On another occasion a vessel was introduced that had been conveyed about a mile, and that certainly was not expected by anyone present. One thing, however, I observed in all these sittings was that the influences felt were as various as the sitters—that the magnetism of the medium did not so harmoniously combine with some sitters as with others—that the sen-

sations of the medium after the sittings were pleasant with some, the reverse with others. On almost every occasion we had sceptical persons at the sittings who were perfectly satisfied as to the genuineness of the manifestations. I would now submit to any reasonable person, if these manifestations are in accordance with the physical laws of gravitation, force, and motion? and if they are not, what are they caused by, or how are they to be accounted for? The answer that comes through the same mysterious agency is, that it is a power used by disembodied human spirits, who take this means to let us know they yet live.

Several ideas in reference to this subject crowd themselves upon me, but I feel I must not longer occupy your space.

MICHAEL LANDY,

Briagolong, Gippsland.
November 25th, 1879.

COMMUNICATIONS WITH SPIRIT FRIENDS.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—Perhaps you or some of your readers will kindly inform me whether there are any means by which serious inquirers, who from want of time or other causes are unable to avail themselves of the advantages of sitting at circles, can by themselves, provided of course they possess the necessary mediumistic powers, open communication with their spirit friends. My object in trespassing on your space is that the answer may have publicity, my desire being that the information sought may reach as many as possible of those whose circumstances and position forbid all but individual and private inquiry.

Yours, &c.,
C. ROBERTS.

Emerald Hill, 24th November.

[Persons having reason to think they have mediumistic powers, may develope the same by sitting alone, by observing the following directions, viz.:—Select a period of the day or evening when you have absolute leisure, and sit for about half-an-hour in a quiet place secure from interruption. Let the arm rest lightly on the table with a pencil in the hand, and large white paper under. Take no solid food for at least three hours before, and withdraw the thoughts from business or other material subjects. Should a peculiar sensation be felt in the arm, and an involuntary movement commence, do not resist it in any way but keep passive and await the result, the tracings though at first unintelligable scribbling, will often ultimate in legible writing. Should the tendency be to sleep, have your watch on the table that you may know by the lapse of time how long you have been unconscious, and as soon as possible procure the aid of some friend in whom you can confide to join you in order that what you may speak in the trance may be recorded. The most useful mediumship for those who are pursuing the matter alone is writing, and there is a large percentage of people who can by perseverance develope this faculty. ED. *H. of L.*

After the despatch of the usual preliminary business at the Psychological Society's meeting, held at the new Temperance Hall last night, Mr. C. Cavenagh delivered an address, entitled "Modern Spiritualism and its Future Possibilities." In commencing he read some rather long extracts from well-known spiritualistic works. He lucidly defined what was meant by the term "Spiritualism," and who were to be considered "Spiritualists." The definition he gave was that Spiritualism is the knowledge of everything pertaining to the spiritual nature of man, and gathers truth from any quarter, whether it be the Bible, heathen literature (so called), or the deductions of modern science. Spiritualists are those who believe in a continued future existence, and that departed spirits can and do communicate with man, but only as they cultivate their noble faculties, and strive to harmonise their lives, are they entitled to the name in its highest signification. Of course he pointed out that these were merely definitions giving an idea and what they are intended to mean, for our language was inadequate to describe their true and real meaning. Mr. Cavenagh was very attentively listened to throughout his very long and comprehensive address by his audience, who filled the room in every part. A vote of thanks, expressed in a most cordial manner, terminated the meeting.—*Sydney Morning Herald.*

JOTTINGS ON PASSING EVENTS.

THE *Southern Cross.*

I'VE been reading the *Southern Cross.* Nearly everybody reads the *Southern Cross.* There's nothing to beat it! It affords food for the mind, comfort for the soul, and if only it had existed in the good old days of Adam, I have no doubt it would have taken the place of the celebrated fig-leaves, and thus have furnished clothing for the body as well.

If you are depressed and low in spirits, read the *Southern Cross.* If you want broad humour and the cream of wit, read the *Southern Cross.* If you would know what true religion consists in, and what constitutes genuine refinement, read the *Southern Cross.* If you would have a perfect model of veracity, uprightness, gentleness courtesy, meekness, read the *Southern Cross.* In a word wherever you go, whatever you do, read the *Southern Cross,* and, "as far as lieth in you, read it "without ceasing," spiritualists as a rule, don't do this I fear, and herein we have the clue to their well-known moral degeneracy. Now, I want to do some good, and having derived great benefit myself from the *Southern Cross,* I don't mean to be selfish, but shall try to share with others the blessings that have in this respect, been showered down upon me. Accordingly, I invite your attention to a few choice morsels gathered from the *Southern Cross*;—

"The *Australasian* publishes an article on the "Decline of Spiritualism, which is really an obituary notice of that very inane and brainless delusion." Now, the writer in the *Australasian,* who calls himself "An Eclectic," I shall dismiss briefly. He is a man of the Marcus Clarke stamp, who sows rather wildly, but if with the "good seed" he also scatters some tares, we must remember that he doesn't read the *Southern Cross,* and so Spiritualists will, I am sure, regard him as a, fellow sinner and won't be too severe with him, despite the hard things he sometimes says about them.

The *Cross* continues, "The misfortune of Spiritism is that it has strayed out of its proper century . . . it has committed the blunder of being born in a scientific age, and science has demolished this 'structure made up of juggling, trickery and illusion.'"

It is true that many of us have been believing that science, in the persons of some of its most eminent professors, such as Crookes, Varley, Wallace, Hare, Mapes, Nichols, Buchanan, Flammarion, Perty, Goldschmidt, Hoffman, Weber, Wagner and Butlerof, has pronounced Spiritualism to be a genuine and valuable verity. But, of course, this is but a part of the "illusion" under which we are suffering, and the *Southern Cross* being an "evangelical" print, conducted by oracles who are intimately associated with the sources of divine inspiration and guidance, cannot possibly err. But, hark! What means this jeremiad over a "brainless" structure which "science has demolished?" Says the *Cross,* "But error alas! dies hard and slowly. While ignorance lasts, and credulity and fraud; while there are greedy knaves to cheat and simple-minded fools to be cheated, Spiritualism will not want its mediums and circles." Is it possible that the writer, in an odd moment of mental derangement, wrote that word "Spiritualism" by mistake? Surely he meant to refer to a popular system whose licensed professors—"greedy knaves"—coolly pocket from £500 to £1,500 (and in England, £15,000) *per annum* for proclaiming a gospel supposed to be offered and obtained "without money and without price;" a system, in which "simple-minded fools" are taught to believe, under penalty of never-ending torment, that three are one and one is three; that faith can "in the twinkling of an eye," change the blackest sinner into the purest saint; that all mankind are cursed for the disobedience of one who lived 6000 years ago; that snakes and donkeys originally talked in human speech,* and a hundred other ridiculous fictions.

The *Southern Cross* also speaks of "hysterical prophetesses and dingy and shady prophets" who constitute the apostolate of Spiritualism.

*We are not told what language was used, but I presume in the case of ass it was *He-bray.*

This, of course, is very gentlemanly, and is quite in unison with the customary piety of the *Southern Cross*; still, it strikes me as being a little indiscreet, inasmuch as it is calculated to elicit from carnal-minded Spiritualists recriminatory allusions to the recent "manifestations" of Henry Ward Beecher, Talmage, Kalloch, and the "Salvation Army" in England—to say nothing of matters nearer home. "Meanwhile," concludes the *Southern Cross*, this light of our moral hemisphere, "the article in the *Australasian* is a gratifying sign of the wholesome contempt which, in a rapidly accelerating degree, is overtaking this malodorus folly, the scandal of our age and our civilisation—Spiritism." *Ce va sans dire.*

TRUTH SHALL LIVE.

[NOTE.—The author endeavours to assist in reconciling religion with reason. Latitude of thought is essential to practical religion. Confining a child's mind to a narrow creed impairs its usefulness and truthfulness, as much as the confining the young foot of the Chinese injures it for the purposes for which nature intended. Few really believe what they outwardly profess by their Sunday attendance.]

PART I.

Great glorious God! the true, the just;
In Thee we hope, in Thee we trust;
The lofty tree, the little flower
Attest Thy comprehensive power.

From tiny seed the forests rise,
In glory pointing to the skies;
From brittle egg comes voice and wing,
Nor know the songsters whence they spring.

Great God! we thank Thee Thou has given
To man an instinct of Thy Heaven;
And each succeeding age of time
Unfolds more light of truth divine.

Let not our preconceived ideas
Reject new light by useless fears;
Let not our prejudice and pride
Thy gracious teachings cast aside.

Howe'er opposed to ancient thought,
Or what in youth we have been taught,
Nerve honest hearts—true courage give—
To raise the banner, "Truth shall live."

PART II.

God taught the savage first to bend
To wondrous Nature—then did'st send
To guide his ever-growing mind,
A spirit holier, more refined;

A spirit clothed in human frame,
And each of ours is clothed the same;
O may His kindly life impart
To us a more submissive heart—

Submissive to the heavenly light
That all in one faith can unite.
Lord God! Thy great omniscient power,
We feel, as does the bird, and flower.

An honest, anxious, thoughtful trust,
In *one* Good God—*unknown*—but *just*,
The simplest child in every land
Would gladly learn and understand.

Howe'er opposed to ancient thought,
Or what in youth we have been taught,
Nerve honest hearts—true courage give—
To raise the banner, "Truth shall live."

PART III.

This world so fair from Nature's hand,
Infused with life in sea and land,
With worlds more vast which float around,
In harmony Thy praise resound.

'Tis only man's presumptuous mind,
By selfishness divides mankind;
O grant that universal thought
To one Good God may soon be brought.

Then as we live this earth-bound life,
And gather knowledge from its strife
Of dual Nature—Good and Sin—
Striving a victory to win,

So may our spirit-forms arise
In brightness—when the body dies,
Content with humble trust in Thee,
That death a larger life will be.

Howe'er opposed to ancient thought,
Or what in youth we have been taught,
Nerve honest hearts—true courage give—
To raise the banner, "Truth shall live."

ROBERT JNO. CREASY.

St. Kilda, Melbourne, Australia, 1879.

Bath Herald.

DR. MUELLER ON PSYCHOLOGY.

WE have received a letter from Dr. Müeller, in which he complains of the inaccuracy of the report of his lecture which appeared in last issue. Being written from memory, by the gentleman who furnished it, it is necessarily defective, and the lecturer thinks calculated to convey a wrong impression. He refers to the *Ovens and Murray Advertiser* of October 4th, as containing a fair report, we therefore, publish it, as the lecture itself is too voluminous for our columns:—

DR. MUELLER delivered a lecture on "Psychology; founded on the Facts of Mesmerism, Clairvoyance and Spiritualism," on Friday evening 24th October, at the Yackandandah Assembly Rooms; Mr. George Robinson, senr., in the chair. The audience, owing probably to the very unfavourable state of the weather, was not a large one—about sixty persons being present; but it was select, and appeared to follow the lecturer with rapt attention throughout a discourse of nearly two hours duration. The abstruse and difficult subject of Psychology, or the science of the soul as an entity distinct from the body, was handled with a clearness and logical acumen which showed plainly that the lecturer, whose enthusiasm on subjects of this kind is well known, had qualified himself for his task by deep and careful study. In refutation of the alleged identity of psychology with the physiology of the brain and nervous system, the lecturer explained the connection between brain and mind, and showed the utter insufficiency of the materialistic theory of the mind, as a product of the brain, to account for the two great facts of mind—consciousness and memory. After disposing of modern materialism as the enemy both of religion and of true science, the lecturer then proceeded to evolve his soul theory from the phenomena of mesmerism, clairvoyance and spiritualism. In mesmerism the powerful, concentrated will of the operator throws a subtle force from his own body into that of his subject. This force, to which from its close resemblance to the magnetism of iron, the name of vital or animal magnetism has been given forms the connecting link between mind and body, the high road, so to say, on which the yet more subtle psychic or spiritual forces have to travel, in order to reach and act upon the coarse material forming our bodies. Interposed on the part of the mesmeriser, between the mind and body of the subject, this force establishes the magnetic connection —the rapport—between the two individuals, which enables the mind of the operator to assume complete control over his subject, and finally to merge the individuality of the latter almost completely in his own, actually separating the spiritual element from the physical—the soul from the body of the subject to a degree, that in the highest stage, the magnetic trance, causes pulse and respiration to become almost imperceptible, and the body cold and stiff, and that, if the magnetic passes were continued beyond this stage, would cause a complete separation, and with it death. The lecturer then proceeded to demonstrate how, by means of this partial separation, this loosening of the bonds uniting soul and body those astounding perceptive faculties are frequently developed in the subject, which are known as clairvoyance, lucid or soul vision. The phenomena of clairvoyance were now passed in review, culminating finally in those enraptured visions of the spiritual world, the striking similarity of which, as given by different clairvoyants, raises them far above mere dreams and hallucinations. The lecturer thus led his audience step by step from mesmerism to clairvoyance, and from clairvoyance to spiritualism. Into the latter, which occupied nearly one half of the lecture, I will not follow him. If the facts which the learned lecturer adduced, principally from his own experience, and also from that of such men as Wallace, Crookes, Owen, &c., really are facts, they are far too wonderful to be believed without being seen. In summing up, the lecturer stated the philosophic value of the facts of mesmerism and clairvoyance to be the proof they afforded, that, in our perception of external objects, the bodily organs of sense, though indispensible in our present state, are but the instruments of the percipient spiritual entity that forms our *real self*, and, in the clairvoyant, not only dispenses altogether with these instruments, sees, hears, and feels without them, but sees, hears and feels far beyond the narrow

limited horizon of external sense, even into that world of spiritual entities, of which the entranced clairvoyant becomes temporarily a denizen—whilst from the facts of spiritualism he drew the important conclusion, that thought and intelligence are more than mere brain action, but exist and are manifested independent of brain substance. Contrary to the usual custom, the lecturer, on concluding, invited questions from the audience with regard to any point he might have failed to make clear to them, but none being asked—the Rev. Mr. McDougall proposed a hearty vote of thanks to the lecturer—a motion warmly seconded in a humorous speech by the Rev. J. Thompson, and on being put by the Chairman, carried enthusiastically. In thanking the audience, the doctor expressed his gratification at the vote having emanated from the two clerical gentlemen named, as it gave him the assurance that on this occasion he had not drawn upon himself that most objectionable of animosities, the so-called *odium theologicum.* In this assurance, however, the worthy doctor was to be disappointed, for he had scarcely sat down—the audience being about to disperse—when the Rev. Mr. Cahill rose to his feet, and divesting himself of his overcoat, asked, in an excited and ill-timed speech, the gist of which it was difficult to arrive at, whether certain doctrines, with regard to the Old Testament, &c., promulgated in certain spiritualistic periodicals, and one of which lay on the Athenæum table, were the outcome of that spiritualism the doctor had embodied in his lecture. The lecturer pointed out to Mr. Cahill that spiritualism was not a creed, and belonged to no sect; but, on the contrary, was quite compatible with the most diverse shades of religious opinion, and moreover that he (the lecturer) could scarcely be held responsible for all that was printed by the spiritualistic press.

Mr. Cahill reiterated that, through the doctor's teachings, he had lost several sheep from his fold, who did not believe that the Bible was the Word of God—or that Jesus Christ was His Son—who called God a moloch, and denied the existence of the devil. The reverend gentleman seemed sadly afraid he would loose power, if deprived of the deterrent influence of his Satanic Majesty.

Both the Revs. McDougall and Thompson thought that this was not the right time for such remarks; and the reverend gentleman subsided, on the chairman pointing out that his questions were unfair and irrelevant, and at that stage of the evening's proceedings perfectly out of order.

A REMARKABLE VISION.

Colonel Meadows Taylor, in that fascinating book entitled "The Story of My Life," relates the following vision, which seems to be a remarkable instance of the power possessed by the spirit of removing from the body even while dwelling on earth. Colonel Meadows Taylor does not relate this event as an illustration of facts connected with Spiritualism, nor indeed does he allude to Spiritualism in his book at all; he merely relates it as one of the events of his life. Perhaps there never was in India a more truthful, upright, conscientious man than Colonel Taylor, and the idea of invention or exaggeration is not for a moment to be entertained.

"A very curious and strange incident befel me during one of my marches to Hyderabad. I have never forgotten it, and it returns to this day to my memory with a strangely vivid effect that I can neither repel nor explain. In my early life I had been deeply and devotedly attached to one in England, and only relinquished the hope of some day winning her, when a terrible order came that no furlough to Europe would be granted in future. One evening I was at the village of Dewar Kudea, after a long march from Muktul, and I lay down very weary; but the barking of village dogs, the baying of jackals, and over fatigue and heat prevented sleep, and I was wide awake and restless. Suddenly, for my tent door was wide open, I saw the face and figure so familiar to me, but looking older and with a sad and troubled expression. The dress was white, and seemed covered with a profusion of lace, and glistened in the bright moonlight. The arms were stretched out, and a low plaintive cry of 'Do not let me go!'—'Do not let me go!' reached me. I sprang forward, but the figure receded, growing fainter and fainter, till I could see it no longer, but the low sad tones still sounded. I had run barefooted across the open space where my tents were pitched, very much to the astonishment of the sentry on guard; but I returned without speaking to him. I wrote to my father; I asked to know whether there was any hope for me. He wrote back to me these words: 'Too late, my dear son; on the very day of the vision you describe to me she was married.'"

A COLOURED WRAPPER

Indicates that your subscription is more than one year in arrear. Will those who receive this intimation kindly remit at once? Those also who have not paid for the current year are earnestly requested to do so, as we want the means to carry on the work our readers are interested in.

MR. JOHN CARSON.

Many of our readers will be glad to hear of the return to Melbourne of the above-named earnest and practical Spiritualist. During his travels in America, Great Britain, and on the Continent, Mr. Carson has availed himself of every opportunity of witnessing spiritual phenomena, and comes back rich in experience of materialisations and other phases of modern mediumship. He has seen, handled, and spoken to the materialised forms of his departed friends, and had many other tests of their identity and power. His account of séances at the "Eddy's," in Vermont—at whose house he sojourned a few days—and the Cardiff circle is very interesting. In addition to the spirits identified by him, his son, who accompanied him, recognised in one of the materialised forms an old schoolfellow, who greeted him cordially.

ACCOUNT OF THE ORIGIN AND PROGRESS OF THE CARDIFF "CIRCLE OF LIGHT," NAMES OF CONTROLS, &c.

We have on several occasions given accounts of the wonderful phenomena occurring at the house of Mr. Rees Lewis, Cardiff, Wales. Mr. John Carson, who was an eye-witness of some of the phenomena, has kindly furnished us with the following:—

At the time when the circle, then composed of two or three besides the mediums, commenced the series of sittings which has since been continued without intermission up to the present time, viz., the beginning of 1876, the only evidences of spirit-presence obtained were through "automatic" writing, and the usual movement of the table in response to questions, from which humble beginning the various phases hereafter enumerated in succession arose. It was not for several months that any oral expression of ideas was obtained, the medium being simply entranced, but the controls were at length, after great efforts, successful in forcing a few words, from which time the phase of trance-speaking was rapidly developed, along with clairvoyance. At that period the controls who announced themselves were George Jenkins, the son of a London barrister; Charles Cummins, who had been a resident of India; Samuel Penny, of the Quaker persuasion, and William Smith. The latter was the chief agent in developing the speaking, and afterwards, under the name of "Hopeful," exhibited the same power of controlling the vocal organs in the materialised form. For some time after this the meetings were principally occupied with the further development of the phases already manifested, and much information of an elevating and instructive character was imparted.

We were then initiated into a new phase of work, which consisted in visiting, at favourable opportunities, the sites and ruins of ancient castles, abbeys, etc., in the neighbourhood, with the medium. While here, the controls would describe the spiritual surroundings of these places, and impart very useful and interesting information. We were given to understand that

although centuries had rolled away, and time had crumbled these ancient strongholds into ruin, they were still the dwelling-places of many undeveloped spirits who had there ended their career in the flesh, but who were not yet conscious of their true state. Under the careful guidance of the controls many of these unfortunates were permitted to address us through the medium, and we almost invariably found them in utter ignorance of their physical death, and it was our duty to help the controls in impressing upon them a sense of their condition, and of the possibilities of progression and happiness which the future held out to them. In this work we were engaged for many months, in the course of which our eyes were opened to many startling facts in relation to the conditions of spirit-life, a fuller account of which will be found in the *Spiritualist* for February 23rd, 1877.

In the beginning of 1877 the controls first attempted materialisation. With this view they introduced at the circle some of those who had gained experience of the processes in consequence of their habitually manifesting through the mediumship of the Eddy brothers, viz., Houndie, Mrs. Brown, Honto, Witch of the Mountain, etc., for the purpose of ascertaining by experiment whether efforts at materialisation were likely to be attended with success. They reported favorably, and from that time the development of this phase has proceeded. The earlier manifestations were weak and undecided; luminous clouds would appear and disappear, partially take form and then disintegrate, but by degrees the outlines became more and more distinct, until the full length materialisation of the spirit-form was accomplished, and the controls, after many trials, gained strength to advance into the middle of the circle in an excellent light, to proceed down stairs into the lower rooms, and even to go the whole length of Mr. Lewis's long garden in the twilight.

Detailed accounts of what has here been very briefly referred to will be found in reports appearing in the *Medium* for June 15th, 1877; December 21st, 1877; August 2nd, 1878; September 6th, 1878; and October 11th, 1878; copies of which will be supplied to Mr. Carson if desired. In these reports are fully pointed out the various incidents which attest the genuineness of the phenomena, such as the varying height, build, and contour of the different controls, which sometimes formed very striking contrasts—materialisation and dematerialisation in view of the circle, medium seen at same time as spirit-form, two forms seen at once, etc.

The names of the leading controls who have materialised are the following:—

Snowdrop, an Indian. Her principal feat was the materialisation of shawls, often before the eyes of the sitters, some of a flimsy texture, others thicker, occasionally several, one after the other, of different hues. Twilight, who used to materialise with very long hair of a light golden colour, and a crimson sash round the waist, a portion of which was on one occasion cut off, and is now in Mr. Lewis's possession. Peter and Hopeful took in hand the development of the direct voice, and would stand before the circle speaking for ten or fifteen minutes at a time. Charity, a very powerful control, always exhibited great strength and elasticity of limb. She appeared to have been in earth-life an adherent of the Mahomedan faith, and would dance most gracefully in Eastern fashion. Chicu, who took the lead for a time, was a Hindoo, who stated that he had been stabbed by a missionary for opposing the preaching of the gospel among his countrymen. He materialised very strongly, and told his story in the direct voice, shewing where he had been wounded. He always exhibited great physical prowess, altogether surpassing not only that of the medium, but also of the strongest of the sitters. John Andrews was a control of exceedingly tall stature, and formed an astonishing contrast to the petite forms of Agnes and Fannie, two little girls. Abi, an Egyptian priest, always appears with an elaborate costume, adorned with colours of the most gorgeous character. Other Oriental spirits appear with flashing jewels on the forehead or breast. Zion Strupp claims to be a soldier who fell at Bunker's Hill, and his great height and erect soldiery bearing bear out his statement. Pearl (Mr. Lewis's daughter), always appears with a glittering jewel on the forehead. John Cobham manifests in a light as strong as can be obtained, the gas being turned on to its fullest extent. He comes right out into the circle in this light, and his features and grey beard are plainly visible. He is generally accompanied by his wife, Maud Cobham. Mrs. Annie Gilbert, late of Australia, is now a regular control, and invariably manifests. Swiftwater, an Indian, who materialises with very dark face and hands. He also develops the later phase of test-mediumship, and controls the medium when the messages from spirit-friends are received by Mr. Lewis.

Besides the above, who have been the leading controls, a great number of others have from time to time materialised, friends and relatives of Mr. Lewis, or other sitters; others, again, perfect strangers; others well known by name in the ranks of Spiritualism: such as Mrs. Mary Marshall, who always announced her presence with a shower of powerful raps—characteristic of the peculiar form of her mediumship in earth-life.

The later phases developed are the communication of the long series of "Glimpses of Spirit-life," and the transmission of a very large number of messages from different persons in spirit-life, some being relatives or fellow-townsmen of Mr. Lewis, others perfect strangers whose assertions as to dates, etc., were verified on inquiry at the places named, sometimes long distances from Cardiff.

The above notes are not taken from memory, but from memoranda made at the time of each séance, and may, therefore, be relied upon.

A. J. SMART.

Cardiff, September 9th, 1879.

MAGNETIC CURRENTS.

CONTRIBUTED BY ANDREW TIMBRELL.

"Just think, my dear Rose," exclaimed a pious old lady, "just think, only five missionaries to twenty thousand cannibals;" and the kind-hearted niece ejaculated, "Goodness gracious, aunty; O, my gracious goodness, the poor cannibals will starve to death at that rate!" In this anecdote the fair respondent only considered the numerical disparity, and appeared to utterly ignore the barbarous customs of the savages. The aborigines of all countries, as proved by the published narratives of adventurous explorers, have been generally addicted to revolting and sanguinary practices. Now, according to Andrew Jackson Davis, method is an emanation from principle, and principle is an evolution of an idea. I do not remember the exact words, but I believe the substance of the quotation is correct. At all events, no intelligent person will seriously contradict the assertion that Idea suggests Principle, and Principle reveals Action. Whence, then, do ideas emanate? My opinion is that our thoughts are magnetic tractors—that evil thoughts could not influence us were we to exercise the mystic but potent attribute of Reason, whose prerogative it is to be the arbiter between right and wrong. Why does not the burglar pursue his criminal designs in broad daylight? What is it that causes the larcenous vagabonds of society to prefer darkness to light? Why should a pickpocket run away after stealing a pocket-book, a purse, or a handkerchief? Because his evil conduct proceeds from a false principle, which is the unfoldment of a bad idea; while Reason, as a presiding monitor over all, mysteriously whispers the rule of right, and this operating upon conscience, which may be accepted as the duplicate name of reason, makes cowards of the wicked. Unquestionably there is as much mystery in evil as there is in godliness; and the apothegm of Swift, an orthodox dean, though anything but a good man, that "this world is full of wrong and outrage" is a positive and irrefutable truism. It is said by some one that evil is undeveloped good. It may be so, but then the mystery still remains, how did evil originate, and why is it tolerated? In partial solution of my own question, kindly permit me to quote from an article upon "The Last Rebellion," which appeared in a publication called *The Rainbow*, on October 1, 1870 :—"Some have held that Satan was originally constituted lord of this earth long ages before the creation of man, and that he fell under condemnation for refusing

to worship God—which Satan in his pride and stubbornness refused to do—and therefore, with his subject angels, was cast out of the habitation and government of this world. The earth was then, by terrible convulsions, reduced to chaos, from which it was afterwards redeemed when the Creator produced man, who became lord and governor of Satan's forfeited inheritance. This will doubtless account for Satan's unquenchable hatred of man, who thus became his successful and unconscious rival. This view of the case is maintained. and with great ability, by the Rev. G. S. Faber, in his work entitled "Many Mansions." The story is a plausible one, and furnishes a very unique description of the origin of evil. It may be discarded by certain sceptics, but is certainly quite as probable as are any of the incredulous statements of the Mosaic Pentateuch, the imperfect chronology of which has been thoroughly refuted by geological science. No wonder that Satan should be indignant when, as Prince of the Air, he beholds his former dominion usurped by a creature, described by Herr Diogenes Teufelsdrocke as "an animated forked radish, with a head fantastically carved." Of a truth our modern thinker, the sage of Chelsea, by name Carlyle, has formulated some remarkable imaginings. However, let us be thankful that we have found the Devil out at last, although it must be exceedingly annoying to his highness to witness the present usurpation of his former territory by our presumptuous race. Now we can understand the reason of his demoniacal jealousy; we being in possession, which is nine points of the law, while he, poor Devil, is at once our exile and our enemy, continuously floating around our terrestrial boundaries, tempting irresolute mortals to sin, while his emissaries upon earth obey his counsels and exert themselves for our destruction. Mr. Home stated in his evidence before the committee of the London Dialectical Society, appointed on January 26th, 1869, to investigate "Spiritualism," that precisely as we go to sleep here, so we awake in the other world, and bad spirits see the continuous results of the wrong they have done, Another witness, Signor Damiani, stated that there is no distinction of rank in the other world, where there exists a regular republic—a democracy. Bad men have to go through an atonement, suffering mentally, and repenting, but there is no physical suffering. Miss Blackwell said in her evidence, "I do not believe in a special devil, but the imperfect spirits are all in a manner devils." Here we have correlative testimony concerning the existence of demon-spirits, and as our thoughts are magnetic tractors, we encourage bad spirits to approach and influence us, when we make no mental exertion to repel their insidious devices. Affinity exists between humanity and the spirit circles; and, according to thought, to disposition, and to will is the character and tendency of our associations. On the earth-plane, an inherently depraved person is uncomfortable in good company, and this accounts for an orthodox infidel feeling so uneasy in the society of Spiritualists. *Pari passu*, a good man feels uncomfortable in the presence of a person notoriously wicked. No affinity exists between individuals of such antagonistic propensities, and the magnetic current of the æther-wave becomes agitated by the occult operation of an adverse force. Elementary existence like ours on the earth-plane is of a probationary and educational character, and is a nursery, so to speak, for discipline in thought and conduct. Where our heart is, so will our love be directed. Angelic spirits who have endured our trials sympathise with our condition, watch us steadfastly, and anxiously await our advent. Through the portals of death we find our resurrection, not from the chamber of the grave, but from the cerements of human passion. Our saving atonement is that of individual responsibility, not a superstitious reliance upon the merits of another. Sinner as I am, I must be my own saviour. How? By repelling with the concentrated energy of mental will the magnetic current of deceitful and lying agencies—by discarding fable and falsity—by resisting the aggressive suggestions of inferior and malevolent spirits; while my atonement must involve the sacrifice of carnality, and so enable me to discern more distinctly, as I advance on my progressive career, the glories my God has prepared for all his children as revealed through the dispensation of Spiritualism. And this belief is my impervious armour. The insincere spirit may deceive a nation, but it cannot deceive itself. The devices o. evil create their own retribution. The more zealously we strive after excellence the nearer do we approach to Deity. None are all good. None are all evil. If Satan is vindictive because he has been expelled for high-treason, we can mock his impotent rage, and look forward to a brighter dominion. The five best missionaries of the world, and they who will most faithfully fulfil their trust, are the faculties comprised under the names of Thought, Reason, Judgment, Common-sense, and Investigation. There are two phials on the table of life: the one contains a poison, and the other an elixir. I am a free-agent. I can consult my own proclivity irrespective of any interloper. If I select the poison I must not affect astonishment or annoyance at the consequences. If I prefer the elixir I shall participate in its virtues without incurring any obligation to sectaries. What have you to say to it? Am I an infidel because I believe in God, and disbelieve the priesthood? Wait a while. Wonders will never cease. All we know at present is, that little can be known. But with new light our eyes shall gradually open to a new life. By its aid I look far forward, and what do I see? Things as they were, as they are, and as they always will be, governed by immutable and natural laws; but my soul, my spirit, my vital essence, my immortal principle, expanding, progressing, and ascending higher and higher through the spirit spheres of an eternal world.

THE SPIRIT OF JUDAISM, ESSENTIALLY MODERN SPIRITUALISM.

A PAPER read before the Victorian Association of Spiritualists, at the Temperance Hall, Melbourne, October, 1879, by A. M. Samuell.

History repeats itself they *say*,
The old *again* is new,
Religious systems have their day:
But the truth is ever *true*.

The Messiah has commenced His march,
His shadow we can see,
Knowledge is the flag he waves aloft,
The nations for to *free*.

That the ethics of Judaism were ancient, when Moses gave his code to the people of Israel, is now generally acknowledged by all independent scholars, but I think it must also be conceded that a new nation was born, with grand and progressive principles, when Moses enunciated the divine doctrine, that they were to be a nation of priests. That every man was to be a living example of what Jehovah required of the whole body collectively. Yet like other religions they have divided and formed different opinions. The Sadducees were Materialists, and believed that death was annihilation. "For that which befalleth the sons of men, befalleth beasts, even one thing befalleth them, as one dieth so dieth the other. Yea, they have all one breath, so that a man hath no pre-eminence above a beast. All go unto one place, all are of the dust and all turn to dust again." The Samaritans believed in the transmigration of souls, and very many Jews to this day believe in this doctrine. The Pharisees believed in the resurrection of the dead at the judgment day, when the great trumpet shall sound, and bodies and souls shall again unite. They say God must judge them together and the rabbis have a parable in the Talmud in proof of this doctrine:—"A king set two men to mind a garden in which were some beautiful fig trees, one man was lame, the other blind; the lame man said to the blind man, 'I see very lucious figs,' so the blind man carried the lame, and they ate the figs and when the king returned and missed them, each declared his inability to get at the figs, but the wise king judged them together, and punished both." The world is the orchard, soul and body together is the man, and that the soul shall not say it was the fault of the body in committing sin, God judges them together. The Essenes were believers in the almost immediate ascension of the soul at death. Jesus of Nazareth was one of this sect, also some of his apostles and followers, and this doctrine has become the most prevalent belief of all modern Jews, and the numerous forms and ceremonies derived principally from the Talmud, and the prayers in the books of daily use abound with the doctrine, that we are

surrounded by the spirit world. Now I must explain to you the influence the Talmud has on the Jewish belief; it is said, when God gave Moses the written law, he also gave him an oral law, which was handed down through Joshua, the judges, the prophets and the seventy-seven elders called the Sanhedrim, and was only permitted to be written on the destruction of the Temple, for fear of being lost when the Jews became dispersed in all directions. This is called the Mishna, and with a commentary on it called the Gemarah, and the legends, fables, parables and sayings of the great Rabbis make up the Talmud. So much is it reverenced, that they say "the law is like water, but the Talmud is like wine;" and again, "the law is like pepper, but the Talmud is like aromatic spices." And in addition to this oral law, was also given a mystical and spiritual meaning to the law, for the use of the initiated only, this is called the Cabala, or the soul of the soul, and with a commentary on it called the Zoar, treat on the mystery of numbers, the nature of angels, seraphims, spirits, and all great mysteries. We will now examine their literature, and see what the so called orthodox body lay down as their teachings. Firstly, it has been said that the Pentateuch makes no allusion to an after world. Were not the angels who visited Abraham and Lot, represented as men? Now the Talmud says that "the lowest angels of the ten spheres are called Ishim and *are like* men."

Moses forbade the turbulent and ignorant rabble he had to control to consult familiar spirits, that he meant those who had once been human, the tale of Saul and Samuel with the woman of Endor, show very clearly. Some Jews say this was an elementary spirit that assumed Samuel's form, and there is a legend that accounts for these elementary spirits, they say they were intended for human bodies, but the Sabbath coming in, God ceased from work, so they will ever remain spirits. Now I must say it is very remarkable that when Jacob dreamed of the angels on the ladder ascending to heaven, he says going up and coming down, implying that they must first go up, ere they come down.

The Talmud abounds with numerous spiritual legends. One Rabbi says, "If you want to see spirits, sprinkle your bedside with fine ashes, and if in the morning you see marks like cocks' claws, it is a sign spirits have been there. Another says, "Get the caul of a black she-cat, the first born of the black she-cat, who is also a first-born of a black she-cat, who is also a first born, pulverise it and put it in your eyes, and you will then see spirits." Now some people would say the Rabbis were facetious, but I rather believe this was written to throw dust into the eyes of the curious enquirers. Rabbi Manasea relates the following story,—"He was one day walking in the mountains of Spain and he saw a man at a distance gathering sticks, and having collected a bundle he laid down, having first set light to them, and he was consumed to ashes, he then saw an angel come with a broom, sweep up the ashes, and lo! the man was there again," the Rabbi being a great Cabilist, he knew it was a spirit and questioned him on the subject, the spirit replied "I was condemned to go through this suffering every day for 100 years on account of the great sins I committed, and twenty years only have gone by, but had my son said for me the usual prayer, said for the peace of the soul of the departed, I should have been released." he then told the Rabbi the name of his son and where to find him, Manasea went to Jerusalem, found the son and prevailed on him to say the prayer, next morning the spirit appeared with a star on his breast, and said "one year is reckoned off my punishment, and when my son has said the prayer eighty times, I shall be forgiven." I will now read you this prayer said by all orthodox Jews on the death of parents and other near relations. This is repeated daily for twelve months after their death, on festivals, on the anniversary of the day and other special occasions:—"May God remember the soul of my honoured father and mother who are gone to their repose," the names being specially mentioned, "I now solemnly offer charity for their sakes *and in reward for this* may their souls enjoy eternal life, with the souls of Abraham, Isaac, Jacob, Sarah, Rebecca, Rachael and Leah, and the rest of the righteous males and females *that are now in Paradise.*

It is customary on the close of the Sabbath when the sun is declining, to sing a very mournful Psalm and they always take as long as possible getting through it, the reason is, it is supposed that during the Sabbath the spirits are released from the remorse that some suffer, and in charity you prolong the Sabbath to the very last moment. Some Rabbis say that during the Sabbath every Jew is taken possession of by a spirit that needs nourishment, and that is the reason why they consume so much food and drink on that day.

When a Jew or Jewess dies, the vessels of water are at once emptied, because it is supposed that the spirit of the departed baptises him or herself before leaving the earth for the spheres, and the water is then impure. When a lady dies in her accouchment, the couch is re-arranged daily for thirty days, because the departed spirit is supposed to visit it once every twenty-four hours for that time. During the seven days of mourning, the looking glasses are all covered over, in case the spirit of the departed should come and show him or herself, thereby distressing the family. An oil lamp is burnt for thirty days after the death of a parent, child, wife or husband, and on the anniversary of the day, and it is supposed the spirit hovers near the light, and numerous other customs all showing the belief that we are surrounded by the spirit world, and as they say in their prayers, a thousand are on my right hand, and ten thousand are on my left.

I will now read you a very interesting extract from that rare and almost unknown work, the Cabala. This was translated by the distinguished Hebrew scholar, C. D. Ginsburgh, Doctor of Laws, this gentleman was a Jew, he married a rich Christian lady, and became nominaly a Christian.

"Isaac Loria, called by the Jews Ari, was born at Jerusalem in the year 1534, over three hundred and fifty years ago, having lost his father when young, he was educated by his rich uncles in all the Hebrew lore. At the age of twenty-two he was a great Talmudical scholar. He was fond of leading a secluded life. He dwelt in a cottage on the bank of the Nile, and gave himself up to meditation and reveries. Here he had constant interviews with the Prophet Elias, who communicated to him sublime doctrines, and when asleep his soul would ascend to the spheres and converse with the souls of the great teachers of bye gone gays. When he was thirty-six years of age the Prophet Elias appeared to him again and told him to go to Palestine, where his successor was awaiting him, and there surrounded by his disciples he received such sublime teachings from the spirits of the departed Rabbis and philosophers that he thought he was the Messiah." So you see that though the people are forbidden to hold spirit communion, to the learned Rabbis it is permitted.

Now some people will say a Jew may be a Spiritualist but a Spiritualist cannot be a Jew, not having been initiated into the Abrahamic covenant, then were not all the Israelites that were born and died in the desert of Sinai for forty years, Jews, for the Bible says the rite was not carried out till after the death of Moses, when Joshua at Gillgal made use of that significant expressioon, "Now have I rolled the reproach of Egypt from your midst." And the Talmud records that when a stranger became a Jew he was not initiated, the law did not require it of him, and he was styled the proselyte without the gate, for the law is, the stranger is the same as yourself, and as the prophet Micha exclaims, "What does the Lord require of thee O man, but to do righteously, love, mercy and walk humbly with your God.

The Rabbis say three things are required of every Jew to believe. The unity of God. The divinity of His laws, and rewards and punishments in a future state and that no punishment is eternal, all must *ultimately* become angels. Is this not exactly what all advanced Spiritualists believe. Then each individual must be his own saviour. Aben Ezera, said to be the mediator between God and man, is none but reason and common sense. Mamonides said, "in social life we recognise no difference between Jew and Gentile," and other great Rabbis say the good of all nations shall participate in future bliss, and Isaac Arma said, "every true, good

and virtuous man is our brother like any other Jew." Isaiah said, "the feasts and the fasts, the sacrifices and the ceremonies were not what was required; the only sacrifice required was a contrite heart. Cease from evil and learn to do good, go relieve the widow, the fatherless and the afflicted."

Neither is the belief in the Messiahship any fundamental portion of the Jewish faith, it is true that some Jews believe Elijah the prophet will be the Messiah, who will return in a new body, to assemble the multitudes to return to Jerusalem, and every passover they look for him, but others more enlightened, and with broader and more comprehensive views interpret differently. They say Jerusalem means city of peace, and where your swords shall be turned into ploughshares, and men shall learn to war no more. When my house shall be called a house of prayer for all nations, then shall we have Jerusalems throughout the world.

The Messiah is knowledge. The Talmud says the verse, "do not touch my Messiah" means do not disturb the children in the schools. That knowledge is of more importance than the temple and all its ceremonies. And that Jerusalem was destroyed because the instruction of the young was neglected. Also the world will be saved by the breath of school children.

Physical manifestations among the Jews I have not alluded to, though portions of their literature is permeated with them, and not a century since there lived in the neighbourhood of Whitechapel, London, a great Rabbi named Dr. Falk, many years since I knew people who had been acquainted with him. He was never known to purchase food, fireing or clothes; yet the cupboards were always full. He was said to be a great clairvoyant, he would tell you the contents of a letter you brought in your pocket. He also healed diseases by the laying on of hands. Once in the month, he with other Rabbis went to Epping Forest to pray and hold spirit communion, it was six miles from London, and it is related that on one occasion the back wheel of the coach came off, but the coach rolled safely on, the wheel following behind the coach all the way down and back again; this is only one of the numerous tales that were related of him.

In the controversy some few weeks back between Bishop Moorhouse and Dr. Jacobson; the doctor said that Christianity had been of great value in the world, being the means to an end, its proselytising character had brought over the idolatrous nations given to human sacrifices and other abominable practices to a better and more humanising belief, although it teaches that God gave his only son as a sacrifice for all our sins. That Christianity will be superseded by the more advanced and enlightened teachings of modern Judaism that *requires no sacrifice but a contrite heart*, I fully believe, and that its spirit will pervade all flesh, but not under the name of Judaism, but possibly under the name of the last born and most humanising religion that has yet appeared on earth, known to us by the name of modern Spiritualism.

BISHOP MOORHOUSE ON THE DEITY OF CHRIST.

We have not commented much upon Bishop Moorhouse's recent lectures on the Writings of St. Paul; for, as for our commendation, they needed it not; and, in the main, there is little in them to which we could desire to take exception. On the contrary, we hail with pleasure the approximation which Pauline theology, under the Bishop's treatment, is making towards those definite issues long since ultimated by all reverent Freethinkers; and it is with no ordinary satisfaction that we witness the commotions created in the orthodox duck-pond by the pebbles which Dr. Moorhouse throws into it when he publicly proclaims that the earth-life is not man's only stage of probation, that all creatures, "from the depths of inanimate creation upward to the loftiest heights of heavenly being," will participate in the benefits of redemption, and that the popular theory of atonement is inherently of immoral tendency. We have long known that the Bible contains treasures which popular theology serves only to obscure, and we rejoice to find in Bishop Moorhouse one who is rending the veil in sunder. Nevertheless, we have at times to join issue with this excellent prelate, and we do so most emphatically when he seeks to extract from Paul's Epistles the tremendous dogma of the deity of Jesus. Personally, it is of but remote importance to us whether that doctrine is Scriptural or not. Could we consider the Scriptures as historically reliable we should be interested to know in what light Jesus was regarded by himself and his contemporaries; but as, in our opinion, the New Testament records lack the quality of real credibility, we confess our general indifference to their dogmatic declarations. Occupying the Freethought platform, we should rest the case against the Bishop on the proposition that Christ's deity is "unconceivable in idea, and impossible in fact." But in order to do the lecturer justice we shall assume, for the present, the position of the Unitarian and meet Dr. Moorhouse on his own ground. It will be our endeavour, therefore, to show that the dogma which the Bishop maintains, is not only unsupported by the authority to which he appeals, but actually and decisively invalidated and confuted by that authority. The evidence adduced by Dr. Moorhouse in his attempt to elucidate St. Paul's teachings regarding the nature of the Redeemer, may be divided into I. Direct, and II. Indirect, the former consisting of texts wherein the Apostle explicitly attributes deity to Christ, and the latter being passages in which that doctrine constitutes the underlying thought. In presenting the Direct evidence, the Bishop makes concessions which stamp him as an honest and honourable controversialist. He says: "It must be observed that of the two passages where the Apostle appears to apply the term God directly to our Saviour, the one contains a disputed reading, and the other gives rise to a disputed interpretation." The passages referred are 1 Tim. iii. 16, and Rom. ix. 5. The former he abandons with the remark that it should be rendered, "*Who* was manifested in the flesh," &c., thus discarding the word "God;" and the latter text he also gives up though he makes the reservation that, in his opinion, "the word *God* does here refer to our Lord." As, however, the Bishop does not use this passage in his argument, it is unnecessary to dwell further upon it; at the same time, we are quite prepared to show that the Unitarian interpretation is sanctioned by the highest scholarship [1] and is absolutely required by the context. But besides these two, which he allows to be dubious, Dr. Moorhouse has other texts. One is Philipp. ii. 5-8, called by his lordship *locus classieus*. It is well-known that the translation given in the "Authorised Version" is inaccurate, a better rendering being:—"Let this mind be in you, which was also in Christ Jesus; who being in the form of a God thought not the equality with a God a prize to be eagerly grasped at, but emptied himself, taking the form of a slave and being [2] in the likeness of men." [3] Dr. Moorhouse probably considers that Paul in these words represents Jesus as having resigned the prerogatives of deity and humbled himself. We think, however, that the Apostles view is rather this: Jesus was the Messiah, and, as such, entitled to all the honours which were associated, in the popular belief, with the Messianic office. But although he was the Messiah "in the form of a God," *i.e.*, either God's representative on earth, or else, by virtue of his Messianic character, like a God among men, entitled to so high a place,—yet he renounced (or did not claim) all these his official digni-

1. A distinguished scholar thus renders the passage:—"Whose are the fathers, and of whom as concerning the flesh Christ came. God who is over all is blessed for ever."—See *The Epistles of St. Paul*, by Benjamin Jowett, M.A., Regius Professor of Greek, Oxford University.

2. Dr. Moorhouse, quite unnecessarily, renders the word *genominos* "revealing himself," instead of *being* or *becoming*.

3. No competent critic will object to the foregoing translation, which is essentially that of Dean Altord, Dr. Davidson, and Dr. Moorhouse himself. We have written "of *a* God" and "with *a* God," since in the Greek text the article, *ho*, is wanting.

ties, and stooped to the lowest humiliation, the death of a malefactor. [4]

If the Bishop thinks messiahship is identical with deity, such an assumption must give place to demonstration before his argument can be of any avail. When we come to consider the Indirect evidence for Christ's divinity it may be necessary to dwell more upon the Messianic problem, for the present let it suffice to draw attention to the following, the ninth verse of this chapter (Philipp. ii.), which declares that, for this humble-mindedness, "God (*ho Theos*) hath highly exalted" Jesus,—thus clearly distinguishing between God and Christ.

The Bishop's next proof is Colos i. 15-17, wherein it is affirmed:—

1. That Jesus is "the image of the invisible God." If this proves that in Paul's estimation Jesus was God, we can prove from his part Epistle to the Corinthians, xi. 7 that *man* also is God "forasmuch as he is the *image* [5] and glory of God."

2. That Jesus is "the first-born [6] of all creation." Paul is here, doubtless, speaking of moral and spiritual things in the Church, of which Christ is the Head (see verse 18), and the expression "first-born of all creation" may be identified with the words of the 18th verse "first-born from the dead" and again with the expression in Romans viii. 29, "first-born among many brethren,"—all alluding to the New Era, the Christian Dispensation.

3. That in or through [7] Jesus "all things were created."

The preceding exegesis applies to this statement also. Calvin long ago told us, in his comment on this passage, that "the circumstances of this place require us to understand it as spoken of the renovation which is included in the benefit of Redemption," and not of the primordial creation of material things. When, as in other passages, Paul refers to the original formation of the Universe he employs very different language.

Only one other direct proof remains for us to examine. It is Colos. ii. 9, "For in him dwelleth all the fulness of the Godhead bodily."

Our comment is brief: If this proves the deity of *Jesus*, did not St. Paul hope that the *Ephesians* would become deities, seeing that he prayed they "might be filled with all the fulness of God?" See Ephes. iii. 19.

Besides, the Apostle says that "it pleased the Father that in Christ should all fulness dwell," (Colos. i. 19.) Accordingly, this "fulness" *(pleroma)*, of which Bishop Moorhouse makes so much, was not an original immanent potentiality in Jesus, but abode in him by the permission of God, and it seems to be, by Paul's representation, attainable by all men.

We have now reviewed every one of the texts cited by Dr. Moorhouse to show that "in clear and unmistakeable statements the Apostle teaches the divinity (deity) of our Lord." We hope to take an early opportunity of dealing with the Indirect evidence furnished by the Bishop.

It may be well to add that an almost *verbatim* report of the lecture is given in the *Argus*, October 30th.

The *Singleton Argus*, N. S. W., publishes in its issue of August 9th, a letter in defence of Spiritualism followed by a long extract from the *Harbinger of Light* filling four columns. Its justification for doing so is that it had recently published a long article antagonistic to the subject. This is as it should be, we hope other editors will follow this good example.

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4. We have condensed this exposition from one found in an admirable little book, entitled, *The Spirit and Word of Christ*, by Rev. G. Vance Smith, D.D., Ph.D.

5. "Image," the Greek word here is *Eikon*, the same as in the Colossian Epistle.

6. The remark suggests itself: If Jesus was the first-born of all creation, he must have been part of that creation, and, accordingly, a *creature*.

7. Not *by*, but rather *in*.

REASONS WHY SPIRITUALISM SHOULD BE INVESTIGATED.

By J. Tyerman.

(*Continued from last number, p.* 1684.)

Fourth: Spiritualism proposes to demonstrate the existence of a soul in man, and the reality of a future state of conscious and immortal existence. It needs no evidence to prove that the doctrine of the soul and its immortality is being questioned and denied at the present day to an extent it never was before. By many it is classed with exploded superstitions. To reject it as a worn-out error is regarded in some quarters as an evidence of the advanced thought and intelligence of modern times. Scepticism has ceased to merely doubt and suggest difficulties in connection with the subject; as developed into full-blown Materialism, it positively denies the whole thing. So confident is it in the person of some of its representatives that the soul and a hereafter cannot be, that it will hardly condescend to reason on the question; it oracularly and dogmatically pronounces the popular belief on the subject a baseless myth. Still, the belief in immortality is so ancient and widespread, it has taken such a deep root in the great heart of humanity, and there are so many tender ties and precious hopes entwined around it, that it is not so easily eradicated from many minds as those who have rejected it could wish. Numbers who feel the difficulties that surround it when viewed from an orthodox stand-point, and admit the force of some of the objections which Materialism urges against it, still cling to it as a pleasing sentiment, or cherish it as a consoling hope. The prospect of annihilation at death, even when gilded over with such poetical expressions as "a dreamless and eternal sleep," is too chilling and repellant for the mass of mankind to accept at present, even if it were their certain doom. And yet firmly as the belief in immortality is still grounded in so many minds, and revolting as are to them the conclusions of Materialism on the subject, it cannot be denied that it is losing its hold on a rapidly increasing number of the most intelligent and thoughtful men and women of the age. And the churches, whose special mission it is to deal with such a question, and which talk as though they had a monopoly of the evidences of a future state, are powerless to stay the evil. Their prayers seem offered to heavens of brass; their Bible is pressed upon those who profess to have outgrown it; and the metaphysical and theological arguments they adduce in support of the doctrine assailed, are treated as a mixture of special pleading, baseless speculation, and dogmatic assumption. A kind of evidence is demanded which the orthodox cannot supply.

Now Spiritualism at least professes to be able to furnish conclusive proof of a spiritual nature in man, and of his continued existence after death as a conscious, intelligent entity. We who have examined it know that it fulfils its promises—that it accomplishes all it professes to be able to do. But to others it can only be presented as a system professing certain powers, and advancing certain claims, which must be tested before it is accepted. Yet the very fact of its making this profession is most exceptional and significant, and ought at least to predispose the mind in favour of a trial of its alleged powers. There is no other system before the public that advances this claim. Orthodoxy, with all its boasted advantages, dare not put forth such a claim, because it could not adduce a single present fact in support of it; and as to its arguments, they have already been weighed in the balance by the opponents and found wanting. And as a mere matter of reason, it is in the highest degree improbable that Spiritualism would profess the power it does in this critical and sceptical age, unless it had well authenticated facts to sustain it. Pretensions of such a character not grounded on adequate proof, would soon be exploded and scattered to the winds. Surely then, considering the importance of the subject, a system professing to be able to demonstrate a future state by the most satisfactory of all means—the actual return of its inhabitants—is entitled

to a fair hearing, and ought to be given a reasonable opportunity to establish its claims. The bare possibility of its being able to do so, seeing that every other system has failed to meet the demands of modern scepticism, would justify an investigation of its proffered evidences. The Christian who believes in immortality, but cannot prove it, and the Materialist who has been compelled to reject it, as but a pleasing delusion, ought alike to be willing to honestly test the professions of Spiritualism, and see whether after all the existence of disembodied human spirits is not capable of complete present proof. And they should feel encouraged to make the experiment by the solemn assurance of thousands of competent witnesses, who declare that they have thoroughly examined the subject, and proved the soundness of the claims in question beyond a shadow of doubt.

Fifth: The character of the future state whose existence it professes to demonstrate, constitutes another claim to investigation. Next in importance to the fact of another world, is the question as to its character. The world, or worlds, already peopled by the unnumbered millions of earth's former inhabitants, which will be the eternal home of us who are now figuring on the times busy stage for a brief period, and to which the untold generations yet unborn will finally be gathered, cannot fail to possess a deep interest for all who believe in or hope for a life beyond the grave. Frequently the thinking and inquisitive mind asks such questions as—Where is man's eternal home located? Of what is it composed and what appearance does it present? What is a spirit—what form does it assume on quitting the body? How does it subsist, with what does it employ its time, and in what manner does it communicate with other spirits? Do departed friends recognise each other beyond the grave? In what does the happiness of souls consist? Is there future punishment, and if so, what is its source, nature, duration, and object? Are any spirits privileged to see God, and to hold direct communion with him? If they do, what are the conditions of such direct communion; if they do not, in what way does He reveal Himself to them? Do the inhabitants of the other world retain their interest in those they have left behind, and can they return to earth and manifest their presence to them? These and hundreds of other questions naturally arise when we seriously contemplate the subject in hand. To most of these reasonable questions, the advocates of sectarian Christianity vouchsafe no answer, and the answers they do venture to give to a few of them are of the most contradictory and unsatisfactory kind. Assuredly the future state which orthodoxy teaches is not a reality; it is purely a myth of man's creation. Its hell is simply an impossibility; and as a fictitious state, it is as revolting as it is blasphemous. Its heaven is almost as unnatural and impossible as its hell. The state of sinless and absolute perfection, so indispensible to admission within its pearly gates, has never been attained on earth, and from the very nature of things, cannot be. And the utter indifference of its inhabitants to the rest of the universe, especially to the condition of supposed lost souls in hell, is equally impossible because utterly inconsistent with the principles of a well developed spirit, either in or out of the body.

Now Spiritualism undertakes to answer such questions as have just been raised; and claims that its answers are, in the main, based on positive information from the denizens of the other world. Reason and imagination could easily construct a much more probable and attractive future than that of the churches, and yet it would have the disadvantage of being only a speculative and hypothetical state. But if we can have the future opened up before us as it really is—revealed in its own light—described by its living inhabitants, we shall be in a much more satisfactory position than when merely looking at the subject from a conjectural and theoretical stand point. This is just the position Spiritualism professes to be able to place us in; and this gives it a strong claim to investigation; for if it can thus dispel at least some of the clouds that have so long enveloped the future, and supply us with definite and reliable information concerning the region in which so many of our hopes and interests centre, it will confer upon us a boon of unspeakable worth. And that it can substantiate its claim in this respect by facts, as well as those already disposed of, there is ample evidence for all who will earnestly seek it.

(To be continued.)

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

REV. DR. HUGHES' LECTURES.

Henry Hughes, M.A., LL.D., formerly of Somerset, England, and subsequently incumbent of the Episcopalian Church, Brisbane, having abandoned church dogmas for a more rational system of religion, has joined the Freethought army, and after delivering some lectures in Brisbane and Sydney, offered his services to the Victorian Association, which pending the arrival of Mr. Tyerman were accepted; and the two lectures delivered by him at the Academy of Music, on Sunday, November 9th and 16th, prove him to be an able champion of the cause he has espoused. He is an excellent elocutionist and polished speaker, and his familiarity with theological literature and ecclesiastical institutions places him in a favourable position to expose the fallacies of church dogmas, the following is a brief sketch of the first lecture, "The Atonement":—

The student of the mental progress of humanity must be forcibly struck by the remarkable manner in which erroneous notions had obtained widespread currency, governing the minds of millions of unquestioning acceptors. Doctrines which modern science declared false and pernicious, and of which the fallacy was generally admitted, had led millions of minds into gross error.

The brave thinkers who assailed them did so at the peril and often sacrifice of their lives; but these times are past, and reformers could now speak without personal apprehension. It was his purpose to assault a predominent wrong, which for twenty centuries had rendered inefficacious much righteous effort, that wrong was the dogma of the Atonement, which was held by all Christians to be the fundamental doctrine of Christianity. All Protestant denominations lay special stress on it, and the Roman Catholic and Greek Churches made it a fundamental doctrine. Its necessity was based upon the fall of man through Adam's sin. The whole Biblical account of creation having been disproved by science, and the dogma of original sin destroyed, the necessity for atonement went with it. The idea of vicarious sacrifice was derived from savage and Pagan nations. God had strictly forbidden human sacrifice, yet accepted the sacrifice of Christ to appease his anger, and was so pleased that He promised forgiveness and entrance into heaven if the sinners only believed the monstrous absurdity! It was not until the 11th century that the doctrine of the Atonement in its present form was formulated.

The lecturer related an amusing incident, showing the absurdity of the literal application of vicarious atonement. A missionary in the South Seas having created a strong impression on a chief, and convinced him that he and his people were miserable sinners, at the same time describing the Atonement of Christ, the chief held a council of his warriors, and it was unanimously decided that hell-fire seemed imminent unless immediate action was taken; but they utterly repudiated the idea that merely believing that Jesus died to save men would avert the evil decree. In their simple logic it seemed natural that if God's wrath had on one occasion been averted by the sacrifice of a good and holy being, their best plan was to offer the most sacred being they knew of, in the hope that it would prove acceptable in their case. The missionary consequently was invited to permit himself to be crucified; but, strange to say, the man of God did not see the force of the argument when brought so near home, and declined. Another meeting was held, at which it was resolved that although it was a pity the missionary did not follow Christ's example and offer himself voluntarily, the next best thing was to crucify him whether or not, with the addendum that if after he was dead they ate him it

would be an effectual way of partaking of the Holy Communion; and it was only by a discreditable ruse the missionary escaped. In conclusion, Mr. Hughes drew a picture of the man who worked out his own salvation; and sat down amidst hearty applause.

The second lecture, "Saints and Sinners," was equally well received. Mr. Hughes is now lecturing at Ballarat and meeting with success.

MR. TYERMAN'S LECTURE.

OUR old friend arrived from Dunedin, (where he has just finished a successful course of lectures) on the 21st inst. and on the 23rd., lectured for the Victorian Association at the Academy of Music, his subject being, "The Old and New Gospels Compared and Contrasted." We give a brief synopsis of his able lecture:—

MR. TYERMAN said that the old gospel was the system of doctrines and duties supposed to be found in the New Testament, and of which the sectarian churches around them professed to be the only proper exponents. That gospel was extolled as a unique production, a thing of unparalleled importance to the human race, and entitled to cordial reception at the hands of all men. Modern Spiritualism was meant by the New Gospel—new as an organised movement, and in some of its teachings, but old as to certain facts and principles that underlaid it. It meant much more than mere belief in spirit communion; for the most bigoted Protestant or Catholic might assent to that much. It consisted of a class of present facts, and a system of teachings, which distinguished it from every other system before the public. It moreover, in the broadest sense, comprehended all the best phases of what was commonly designated Freethought in contradistinction to it on the one hand, and orthodoxy on the other. Which of those two gospels was the most reasonable, had most facts in its favour, and was best calculated to benefit the world? He would try to show that the new gospel was in every way superior to the old, embracing all of the old that was worth having, and much that was true and good besides.

In the first place, the old gospel claimed to be of supernatural and divine origin and authority, and to be the only gospel of which this could be truthfully affirmed. That was an extraordinary position to assume, and could only be justified by equally extraordinary evidence. Was that evidence forthcoming? He did not think so. The evidence from miracles, prophecy, and the intrinsic merits of it were examined, and shown to be unsatisfactory. The monstrous assumption in question involved a gross injustice to the gospels and religions of other parts of the world. Christians, in order to maintain the fiction respecting their own religion, had for ages systematically and persistently underrated the Pagan religions of the world, some of which, in their main features, and in the practical fruits they bore, would compare favourably with it. The new gospel claimed only a natural source for all its facts and principles, and was not pressed with those scientific and other difficulties which beset supernaturalism at the present day; and divinity was only claimed for those parts of it which were self-evidently true and demonstrably good. In the process of accumulating external facts, and developing internal principles, things might attach themselves to it which time would prove to be neither true nor beneficial; and such excrescences would in time be thrown off by a natural law.

Secondly, the old gospel was professedly confined within the covers of an ancient book. But it was absurd to suppose that all religion, truth and goodness could be so confined. He submitted with all due reverence, that God himself could not crowd it all within such limits as those of the New Testament. The old gospel did not contain even all the truth which had been discovered up to the time when it was composed. Much had been revealed since, and yet they were only beginning to understand the truth on many important subjects. Some things were only being spelt out. Scarcely the head lines of a number of chapters, all of which were embraced in the new gospel, had been written yet. They had only got a bunch of grapes from a vast vineyard, a specimen of gold from the inexhaustible mine, a ray of light from a sun whose rays illumined the universe; and it was therefore the highest presumption to pretend that the old gospel contained all that man needed to know, or could find out while on earth.

Thirdly, the old gospel professed to be infallible. Mr. Tyerman examined this claim and gave several reasons for rejecting it. That false assumption had created opposition to all new movements supposed to be contrary to the Bible, and led to all manner of brutal persecutions. The new gospel, ignoring the assumption, and taking more rational ground, they could correct, modify, or abandon any present view they held, which fresh light disproved, without any sense of inconsistency orhumiliation. The assumption that the old gospel was a complete and final revelation of God's will to man, and that it was for the entire world, were the fourth and fifth points of contrast between it and the new, which the lecturer dwelt upon. In closing he said the old gospel ship was leaky, and would founder unless docked and repaired. She would have to come out almost new in everything but name, if she was to weather the storms that were brewing. The new gospel ship was staunch and safe. Facts formed her keel, ribs, rigging and sails; philosophy was her compass; reason was her captain; the boundless universe was the ocean on which she was sailing out; and in due time she would bring all who trusted to her to the haven of eternal bliss.

THOUGHTS OF LIFE.

MARIA WHEELER.

"I would not give my free thoughts for a throne."

I HAVE thought sometimes that those feelings which enter the chambers of the imagination, and in the face of all obstacles clothe themselves in language pure and beautiful, must certainly emanate from a source higher than the purely physical plane. Come they from dust? and must they to dust return? What good is attained by their birth, if they pass in and out of the imagination and leave no record upon the register of immortality. Beautiful flowers refresh and renew the pulse of earth life; the soft sunbeams which pass like a dream of peace, warm and revivify with strength and beauty the varied forms of mortality. The silent dew that steals out of soft night-skies, leaves its sweetened breath upon fair nature. Every thing in the universe works its message in living, glowing lights and shades. Yet the spirit of man that weds the earth, leaves its higher destiny to grovel with the things beneath it. Matter should be subservient to mind, not mind to matter.

Does the angel of intelligence and divine beauty bring thee messages of peace and love? Visions of the grand possibilities of the inner consciousness? Does he walk with thee by the briery pathway and pluck for thee the fragrant flowers? Cast them not aside. Trifle not with these whispers of poetry! Pay thy tithes to earth but save thy immortality for heaven.

When memories of the flowery springtime of life steal over thee, before thy faith and trust in human truth had been fully tested, shut these not entirely from thy mind for when the clouds are dense and dark, and shadows lurk along the hidden way, sweet memory tells thee what the sunshine is, and gives thee hope to feed the heart. The sunshine of thy faith and trust will yet illumine the most intricate windings of life's pathway, and if we walk with wisdom we will never walk alone.

Earth to earth, but not soul to earth. When thoughts of beauty, truth and brightness, steal in like sunbeams upon thy silent hours give them room and form. A few moments to transfer them to paper will not be missed at the dropping of the curtain. They may be to some one a light in darkness. Imprison the sunlight of heaven if ye may. Give not the pearls of wisdom to the swine because they are not diamonds. The golden gates are not reached by walking a silent, solemn unresponsive line, but by exchanging sympathies and affections with humanity, by giving and receiving the golden grains of wisdom and truth. Isolation leads away from the city of love to the bleak hills of desolation.

It is said that no soul is desolate as long as there is a human being for whom it can feel trust and reverence. So should we wear the beauty of the soul as an every day garb, that the face may be bright with human love and confidence. The world should never grow dark to a sorrowing sister; the sunshine of pleasantness should inspire trust and reverence which steals away the shadows "ere we are aware."

When we walk by faith and not by sight, if by the exercise of all our energies we can keep alive the flame of unselfish emotions, we may still make them hours of active love which will write a glory over our name in the immortal world.—*Shaker Manifesto.*

MRS. BAMFORD gave another seance for the benefit of the Association, on the 10th November. It was well attended and the proceedings highly interesting. She is to give the final one of the season at the Temperance Hall, this (Monday) evening, at 8 P.M.

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